



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

inspired imagination to appreciate the full force of certain lines of thinking. The non-episcopal reader instinctively punctuates the page here and there with exclamation and interrogation points. To appeal to the seven letters of Revelation as a proof for Christ's institution of the episcopate may be termed Mephiboshethan. There are others equally lame in both their feet. The author does not father all the arguments advanced, it should be stated.

No one can read the book candidly without gaining a deeper appreciation of the reasons why the adherents of episcopacy champion their faith. Its antiquity, its strength of tradition, the suggestions—not to say the implications—of the New Testament, the unifying power exerted by it through history, all these make their appeal. On the other hand, one cannot read the book without the conviction that the claims of Anglicanism are based on undemonstrated and undemonstrable assumptions. That episcopacy as it developed in the second and third centuries was in the mind of Christ; that he passed it on to his apostles; that these in turn established it as the only inspired form of ecclesiastical organization; that not a series of unusual historical circumstances merely, but the direct operation of the Holy Ghost led to the monarchical episcopate—these are assumptions which still await adequate proof. In many of the arguments used there is too great an appeal to Old Testament hierarchical considerations. There is too much deductive reasoning based on the later history of the church. There is too little appreciation of Christianity as a religion of the spirit, and of the spiritual freedom which it involved, but which the church made haste to lose in the materializing and institutionalizing tendencies of the age.

It is no criticism of the book to add that if it voices modern Anglicanism the reunion of Protestant Christendom will never be effected until Protestantism everywhere accedes to the divine right of episcopacy and of apostolic succession.

H. H. W.

SELBIE, W. B. (ed.). *Evangelical Christianity: Its History and Witness*. London: Hodder & Stoughton. x+256 pages. \$1.00.

The aim of these lectures is to show the spiritual unity of the evangelical idea "as unfolded in modern times in the history and . . . influence . . . of communions differing in organization but agreeing in their essential view of the Gospel and Church of Christ." Those communions are included whose "emphasis falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity."

A preliminary lecture deals with the presence and development of the Protestant idea of church and ministry in primitive Christianity. The church began as a community of believers, led by an unofficial ministry whose power lay in charismatic gifts. Afterward arose a ministry appointed and ordained by the local church. Thanks to the legalism and institutionalism of Rome there ultimately developed a hierarchy.

The remaining six lectures deal, in a more or less popular way, with the evangelical heritage and the spiritual contributions of the Anglican, Presbyterian, Congregational, Baptist, Quaker, and Methodist churches to our common Christianity. The discussion of Anglicanism, with emphasis placed upon the essential unity of the Church of England with the reformed churches in matters of doctrine, and of Presbyterianism with reference to recent modifications of extreme Calvinism, and of Puritanism in worship, are far from satisfactory.

Congregationalism is treated more adequately. Its function is declared to be "to reveal and realize the true idea of the church" inherent in Christianity, the idea, namely, of a "redeemed people . . . spiritually equal among themselves," bound by a "covenant of fidelity to their Lord and to one another," and "endowed with all the rights and powers He meant his church to possess." The steps are traced by which this idea found embodiment in the sixteenth century. The Congregational attitude toward discipline, sacraments, polity, the state, and toward creedal affirmation is also considered. "Congregationalism is weighted and held back by no authoritative creed."

Historically, conversion is the central idea in the Baptist movement. Neither baptism, nor the mode of baptism, but individual religious experience is its dominant idea. As a corollary to this there has been developed the principle of religious liberty and toleration, with its inevitable inspiration to political liberty. The Baptist denomination has also contributed that passion for missionary enterprise which ushered in the age of modern missions.

To the Society of Friends we owe the rebirth of the sense of God revealed directly to the individual soul, without the mediation of priest or sacrament. Methodism, born in the soul of Wesley, has uttered its characteristic message of a "full, free, and present salvation, attainable now" by every repentant soul, and sealed with an overmastering assurance. It was this that gave passion and a deathless enthusiasm to the founders and propagators of Methodism.

H. H. W.

O'NEILL, G. V. (ed.). *The Golden Legend: Lives of the Saints*. Cambridge: University Press, 1914. viii+293 pages. 3s.

To readers interested in mediaeval thought and feeling this book will prove of special interest. It is a revised and abridged edition of William Caxton's fifteenth-century translation of Jacobus de Voragine's thirteenth-century *Legenda Aurea*. The present volume represents about a tenth of Caxton's entire work, itself containing much material not found in Jacobus' original, but added during the intervening period, partly by Caxton himself. The Golden Legend, as selected and edited by O'Neill, contains twenty-one biographical sketches of Christian saints, from the first to the thirteenth centuries. True to its original, and to mediaeval literature in general, the work is an inextricable blending of fact and fancy, history and legend, natural and supernatural. If Caxton was not so credulous as he might have been had he lived two centuries earlier, his credulity appears none the less marvelous to our own matter-of-fact age. At the same time much of the narrative rests upon a firm foundation of fact, as is evidenced in the lives of Anthony, Augustine, Gregory, Thomas à Becket, Francis of Assisi, Clara of Scifi, and others. The book will serve as one more window looking out upon the mind of the Middle Ages. Some thirty pages of notes appended by the editor help the reader to an understanding of the quaint fifteenth-century English, while historical and biographical references give added value to the work.

H. H. W.

ROBINSON, GEORGE W. *The Life of Saint Severinus*. Translation. Harvard: University Press, 1914. 141 pages. \$1.50.

This suggestive volume presents for the first time to English readers the life of St. Severinus, sometimes called the "Apostle to Noricum," who labored as a Christian missionary and monk in Pannonia and Noricum in the second half of the fifth century.